

INITIATION INTO ISAIAH

by

J. Vernon McGee, Th.D., LL.D.

Copyright @ 1960

CHAPTER FIFTY-TWO

THEME:

Standing on the threshold of the Kingdom, and the introduction of the King.

REMARKS:

The alarm clock is still ringing as we enter this chapter. It is the last call for the Great Marriage Supper. The final invitation is going out. We enter this chapter with great anticipation as we stand tiptoe on the threshold of the long awaited event of the future, “**Thy God reigneth.**”

This is it. The long night of weeping has ended. The long looked for day has arrived. The gospel of the Kingdom has gone out to the world. This is not another gospel. Paul tells us that there is not another gospel. God has never had but one foundation upon which He saves men—that is the death and resurrection of Jesus Christ (I Corinthians 15:1-4). The response of men in different ages has been different. Abel brought a little lamb, but we do not. Abel’s lamb pointed to Christ. John the Baptist preached repentance, and those who heard him turned to Christ. This message of repentance, the gospel of the Kingdom, will go out to the world, and multitudes will respond to it.

Many expositions place the last three verses of this chapter with Isaiah 53 where it properly belongs. But we will follow our accepted chapter divisions, considering it as an introduction to chapter 53.

OUTLINE:

1. **INVITATION to the Redeemed Remnant of Israel.** Verses 1-8
2. **INSTITUTION of the Kingdom to Israel.** Verses 9-12
3. **INTRODUCTION of the Suffering Servant.** Verses 13-15

COMMENT:

Verse 1—**Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city: for henceforth there shall no more come into thee the uncircumcised and the unclean.**

This is the long awaited word from Zion and Jerusalem, her final deliverance has come. The Millennial Kingdom has arrived. Our Lord said that Jerusalem would be trodden down of the Gentiles till the times of the Gentiles be fulfilled. Those times have ended. Jerusalem is at peace.

Verse 2—Shake thyself from the dust; arise, and sit down, O Jerusalem: loose thyself from the bands of thy neck, O captive daughter of Zion.

The city that for 2500 years, so far, has been captive and trodden down of the Gentiles, can now shake off the shackles of slavery.

Verse 3—For thus saith the Lord, Ye have sold yourselves for nought; and ye shall be redeemed without money.

Since God received nothing from those who took His holy city captive, He will give nothing in return.

Verse 4—For thus saith the Lord God, My people went down aforetime into Egypt to sojourn there; and the Assyrian oppressed them without cause.

Jacob went down to Egypt by invitation, but his children were made slaves. The Assyrians and others likewise oppressed them.

Verse 5—Now therefore, what have I here, saith the Lord, that my people is taken away for nought? they that rule over them make them to howl, saith the Lord; and my name continually every day is blasphemed.

God received no gain from the years of His people's rejection.

Verse 6—Therefore my people shall know my name: therefore the shall know in that day that I am he that doth speak: behold, it is.

This is a lovely thought. When He was here 1900 years ago, they did not know. If they had only known the day of His visitation! They will know Him when He comes again, and He will say, "Behold, it is I." This expression is rendered freely by Lowth, "Here I am." How lovely.

Verse 7—How beautiful upon the mountains are the feet of him that bringeth good tidings, that publisheth peace; that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, Thy God reigneth!

Feet are not ordinarily pretty. In fact, they are unsightly. These feet are "**shod with the preparation of the gospel of peace.**" Preparation means they are ready and willing to preach the gospel under all circumstances. Shod feet move more speedily than bare feet. This is the gospel of the Kingdom, "**Thy God reigneth.**" This, we have indicated, is not another gospel. There is only one gospel.

Verse 8—Thy watchmen shall lift up the voice; with the voice together shall they sing: for they shall see eye to eye, when the Lo shall bring again Zion.

There will be praise and the unity of the faith in that day.

Verse 9—Break forth into joy, sing together, ye waste places of Jerusalem: for the Lord hath comforted his people, he hath redeemed Jerusalem.

“**Thy kingdom come**” is now the answered prayer. Jerusalem is redeemed. The Redeemer has come to Zion. There is joy on the earth. Israel is back in the land. The Lord Jesus Christ is upon the throne of David. The Church is in the New Jerusalem. The Devil is in the bottomless pit. God is in His heaven, all is right with the world.

Verse 10—The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God.

All this was made possible because God laid bare His mighty arm in redemption at His First Coming (Isaiah 53), and He will redeem and restore Israel at His Second Coming.

All of God’s created intelligences will see His salvation.

Verse 11—Depart ye, depart ye, go ye out from thence, touch no unclean thing; go ye out of the midst of her; be ye clean, that bear the vessels of the Lord.

This is personal cleansing and confession, not the withdrawal from some organization or group of believers—or unbelievers, for that matter.

Verse 12—For ye shall not go out with haste, nor go by flight: for the Lord will go before you; and the God of Israel will be your reward.

Their return to Israel will not be in panic or fear. God will be their vanguard and rearguard, he will return them in peace. Today, Israel’s return in unbelief to that land is to escape trouble and persecution elsewhere.

Verse 13—Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high.

This section constitutes a proper introduction to chapter 53. In this verse we have the exaltation of Christ.

Wherefore God also hath highly exalted him, and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father (Philippians 2:9-11).

Verse 14—**As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: This verse sets before us the humiliation of Christ.**

Let this mind be in you, which was also in Christ Jesus: who, being in the form of God, thought it not robbery to be equal with God: but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross (Philippians 2:5-8).

It is not always a sign of orthodoxy to dwell upon the sufferings of Christ upon the cross. It may be a sign of crudity. After the three hours of darkness upon the cross, the crowd must have been startled when the light broke upon the cross, he did not look human—just a bloody piece of quivering human flesh. It was unspeakable. Little wonder God put a mantle of darkness down upon the cross. Remember, He was marred more than any man.

Verse 15—**So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider.**

“**So shall he sprinkle many nations**” could be paraphrased, “*So shall He make with astonishment many nations.*” This carries out the thought that His death will startle when properly understood. The death of Christ should never become commonplace to anyone, his death was different. Let us keep it that way. We have not told it properly unless it startles people.

Are you prepared now to consider the profound mystery of Isaiah.

~ end of chapter 52 ~

<http://www.baptistbiblebelievers.com/>
